

22. This divine *Soma*, with INDRA for its ally,
crushed, as soon as generated, PANI by force: this
Soma baffled the devices and the weapons of the
malignant secreter of (the stolen) wealth,
(the cattle).

23. This *Soma* made the dawns happily wedded to
the sun: this *Soma* placed the light within the solar
orb: this (*Soma*) has found the threefold ambrosia
hidden in heaven in the three bright regions.¹

24. This (*Soma*) has fixed heaven and earth:* this
has harnessed the seven-rayed chariot (of the sun):
this *Soma* has developed of its own will the mature
deeply-organized secretion in the kine.^s

. S6KTA II. (XIV.)

INDRA is the deity of thirty stanzas, B&IHASPATI of three;
the *Rithi* is SAMYU; the metre of the twenty-ninth verse is *Ati-nichrid*, of the thirty-third *Anuthiubh*, of the rest *Gdyutri*,

1. May that youthful IITORA, who, by good guidance,
brought TURVASA and YADU from afar, (be) our friend.

by *vrisha rafmayah*: again, the steeds are *vidtana*, explained,
nityaturunau, always young, and *Indra* is *vriskan*, *vrish*, and
vri&habha, the showerer of rain or of benefits: in most of the instances a grosser sense is probably implied.

¹ *Ayam tridkdtu dim rochaueshv, triteshu vindat amritam*

nigulham'i according to the scholiast, this may merely mean that the *Soma* becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.

² These functions are ascribed to the *Soma* as being the source of the energies of *Indra*, who is the real agent, both in this and the preceding verse, this *Indra* has made the dawns, &c.

³ *Dasayantram uttam* is literally a well with ten machine!:

here trtat is explained by *Say ana* ^
utxiraxafilant, hiring UM